

# POINT THREE



The TocH magazine January 1978 10p





# POINT THREE

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Letters and articles are welcomed and should be addressed to the Toc H Editorial Office, 1 Forest Close, Wendover, Bucks HP22 6BT (Telephone: 0296 623911). Opinions expressed (including the editorial) are those of the individual contributors and not necessarily those of the Toc H Movement.

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Front cover: Central Council 1977  
The cover picture is made up from photos by Bob Broeder.



Toc H seeks to create friendship and understanding among people of all backgrounds and beliefs. Local group activities range from holidays for the handicapped and children's playschemes to arts festivals and even bird-watching. Toc H is short for Talbot House: the soldiers' club in Belgium founded by the Reverend 'Tubby' Clayton in 1915. Today Toc H provides opportunities for people to test the relevance of practical Christianity and we welcome anyone who would like to give us a try.

Members accept a four-fold commitment:

1. To build friendships across the barriers that divide man from man.
2. To give personal service.
3. To find their own convictions while always being willing to listen to the views of others.
4. To work for the building of that better world which has been called the Kingdom of God.

This magazine, which acts as a forum for ideas about Toc H and about the world in which we live, takes its title from the third of these Four Points – to think fairly.

# VIEWPOINT

In this issue we print an angry letter about the National Front from a group of young people.

My dictionary defines racialism as *'belief in the inherent superiority of some races over others, usually with the implication of a right to rule: discriminative treatment based on such belief'*. Racialism is explicit in the Front's policies and I don't think its leaders would deny the charge. They want to send back to their country of origin the nearly two million coloured immigrants in Britain (including almost half a million children born here). In the meantime they want segregation. Their language tends to be violent and offensive.

This group properly claims police protection for its legal right to demonstrate, though – like other ideological groups abusing our processes of law – it would in power deny that right to others. Both the Front and the 'Marxist allsorts' have policies which could be implemented only under authoritarian rule brooking no opposition. The Front do not publish membership figures but it is probably about twice the size of Toc H. They have no MP or local councillor. However, recent local urban elections and parliamentary by elections have shown considerable vote increases.

Why? Some votes have come from those appalled by the violent attacks on marchers and police often organised by equally unsavoury groups; some have come from anxious people who fear the growing disorder and indiscipline of our society. But it is also clear that their public statements of policy must have some appeal for people other than the thugs who naturally drift into extremist groups. This is not hard to understand: we have seen it all before. Some folk, when they feel that 'respectable' political leaders have lost their grip and that noisy pressure groups are driving government into confusion, turn away from cumbersome parliamentary procedures. They look for self-styled 'straight talking', 'patriotic' leaders who seem to be saying what they say themselves and to be offering easy answers to what they say are simple questions. When times seem hard, most of us are ready to look for a scapegoat – Jew, or black, or 'red'. Much of the Front's propaganda aims precisely at these two reactions.

Some politicians – and others – are alarmed at the rise in the Front's vote, small as it is. After all, the Nazi party reached power in Germany, not by armed revolt, but by a massive popular vote. But we really must see the thing in perspective. The Front has no Hitler and its policies

have no intellectual appeal. Still, politicians are the right ones to sit up and take note because movements of this type collect votes only when government is felt to be remote and insensitive to what voters want.

We shouldn't play the Front's own game by going for violence of action or language – if only for the practical reason that riots like those in Lewisham and Birmingham both undermine the law on which we all depend and give enormous publicity to squalid movements led by insignificant men. More importantly, when violent groups of any kind confront us, we admit defeat if we surrender our own principles and adopt theirs. The moment we say that we love everybody, except . . . or that we will listen to the views of all, save . . . , then we are giving up.

Again, can we not stop confusing different issues by giving them the same name? To object to government immigration policy does not necessarily make me a racist, any more than resisting government policy on nationalisation need mark me as a grinder of the faces of the poor. Whether you or I agree with them or not, there are respectable, non-racist arguments against large scale immigration from the third world into this country. We start to be racist when, having immigrant neighbours among us, we discriminate against them, cut back on their citizen rights, lower their status, offend their dignity or work to break up their families.

We should use our common sense and experience to realise that there are no simple problems and, therefore, no easy answers. Above all, when we talk, act and vote, we should fight to keep our own minds clear and our own consciences clean. Evil acts are not necessarily performed by some special breed of 'satanic' men. Dr James Parkes wrote in horror of the Eichmann trial: *'Ordinary men did and watched these things, and then went home to supper, played with their children, listened to music, while their victims went to death . . . The evidence gave me a new respect for my Christian forefathers who proclaimed . . . the sinfulness of man and his need for grace and redemption. This "thing" is in us and leads us to acts of cruelty and obscenity which have reduced men and women throughout the world to tears . . . What the Nazis did was not to create a new type of sub-men, but to remove the inhibitions of civilisation and the controls of religion from people like ourselves . . .'*

FGR

'Silence is the unbearable repartee.'

G K Chesterton



# What's happening in WARRINGTON?



The Warrington Mayor signs his sponsorship form for the dog! (The dog completed the walk and collected £1 from each mayor!)

A mass meeting, with the Mayor presiding, was held in Warrington (Lancs) in November to appeal for general help in developing community care projects. The three local Toc H Youth Action Groups, who called the meeting, asked for help from young and old. They reported on some of the great range of work they have already undertaken and announced a few of their immediate plans – buying a minibus, taking children on holiday, helping the Lions produce a register of old folk living alone, (and providing a 'warden' service for them) etc etc! Gilbert Francis, Toc H General Secretary, said '... What has started in this town, and is going on

in the lives of about 100 young people, needs to be expanded. There is tremendous scope... within this community and it can only be achieved if other young people are prepared to... work in fellowship with them, and if older people give their interest and support...'

PC Rod Wood, juvenile liaison officer, called Toc H 'a vital movement', and 'one of the most ideal groups for young people.'

As part of their current fund raising these lively groups have just staged a sponsored walk from Warrington to Leigh and back. They were seen off by the Mayor of Warrington and greeted in Leigh by the Deputy Mayor of Wigan.



The start.



Well on the way.



Oh! my feet!

Photos: Jim Waltham

## ...and Devon?

This year's East Devon District's children's project was a real community effort. The site was the Exmouth YWCA. The children came from London and from a Kent Gingerbread Group. Outings included visits to a college of agriculture (with children gathering the potatoes missed by the picking machine!) using a Red Cross minibus; a day at the commando training centre; a trip to Budleigh Salterton with canoe trips provided by the Woodbury youth leader; Exmouth Carnival; a fire-work display; a barbecue.

When the children had gone, the District mounted a buffet supper to express their thanks to leaders, volunteers and helpers, ranging from the Red Cross to the Exmouth Rugby Club (who made their showers available!)



What a funny place!



Get your hair cut!

Photos: Denis Giles



# WHAT'S ON IN '78

There are still vacancies for weeks and weekends at all Centres, and at Dor Knap and Alison House there are often vacancies for members outside the group which has booked. Please apply direct to the names and addresses listed below.

## COLSTERDALE

A number of vacancies here, particularly in July. Prices as 1977. Enquiries please to Ernest Roebuck, 53 Brownhill Lane, Holmbridge, Huddersfield.

## DOR KNAP

Very few vacancies. 1978 prices: week-ends £9; full week £26; school parties mid-week £18.50. Enquiries to Tommy Trinder, Dor Knap, Broadway, Worcs WR12 7LA.

## PORT PENRHYN

Charges £1.50 per day (self catering). Currently vacancies for parties as follows: 10-12 March, 21-23 April, 12-14 May and 3-10 June. Additionally, parties can book odd periods outside the summer months ie there is no set rule on arrival and departure days. All enquiries to Ian Taylor, Toc H Centre, Port Penrhyn, Bangor, Gwynedd, Wales.

## ALISON HOUSE

1978 charges: weekend £10.50; holiday week: £30 single room, £28 shared room. Listed below are general interest bookings,

some of which may have individual vacancies. Generally the rest of the year is filled with group, Area, Regional etc bookings and there may at times be vacancies on these. Applications and enquiries to Frank Howlett, Alison House, Intake Lane, Cromford, Matlock, Derbys.

Mar	17-19	Alison House Leisure Weekend
Apr	7-9	'Fishers Fellowship' Weekend
May	5-7	Poetry Weekend
	25-1	E Midlands Spring Holiday Week
Jun	9-11	Vacant
	16-18	Alison House Leisure Weekend
	20-4	Toc H Foreign Holiday Reunion
Aug	10-17	Painting Week
Sep	29-1	Alison House Leisure Weekend
Nov	3-5	Alison House Leisure Weekend
Dec	9-10	Vacant
	23-27	Christmas house party for the lonely

## THE OLD HOUSE

This is heavily booked. Listed below are those group bookings most likely to be able to accept other applicants. Please write to party leaders.

May	4-8	From Leicester led by John Biggerstaff, 5 Abbots Close, Meadow Gardens, Syston, Leicester LS7 8NU
	19-22	From Kent led by Rev Polly Perkins, 20 Gordon Terrace, Rochester, Kent
Jul	8-15	From Leicester led by Phillip Coomes, 109 Churchill Rd, Thurleston, Leicester LE4 8DE
Sep	1-4	From Kent led by Rev 'Polly' Perkins

Enquiries are also welcomed from individuals and families wishing to visit independently. Applications and enquiries to the International Secretary, 42 Crutched Friars, London EC3N 2AL.

# Summing it all Up

John Burgess

Neon, neoff,  
Lights on, lights off,  
Lights on, lights off, lights on, lights off, off  
Off off off off OFF  
Shop closed, - blinds drawn  
Staff dressed, - hats, gloves worn  
Doors shut, cash tills locked,  
Goods away, crowds homeward flock,  
Finished. Stop. STOP?!!

What's Christmas now? . . . Money  
Extravagance, greed, selfish interests  
What is it?

School play, party, presents in sacks,  
Santa's grotto, toys high on racks,  
Christmas trees, tinsel, tasty delights,  
Glass balls, snowflakes, goodies to bite,  
Turkey, trifle, funny hats,  
'Don't pull that cracker near Auntie's cat'.

Christmas? Overtime, bonus, grabbing, free  
Just what does Christmas really mean to me?

Carols, tele, pantomimes, treats  
New clothes, visits, holidays, sweets  
Piles of paper, annuals, fun  
When was all this season begun  
September? August? cards in shops  
First to the front . . . last year's flops.

So here we are, - at it again  
Going through motions, like 'Action Replay'  
Rushing about, not a minute to lose,  
Quick with the orders, pile up with booze,  
And when its all over, - sit back - and say  
Thank G - d its all over and . . .  
'United won away'  
'Lets have a party'  
'Who's got any money left'  
'Never again'  
'They'll be older next year'  
'Hotel's cheaper'  
'We'll go to them next year'  
'And I spent all that on her present'  
'Good Christian Men Rejoice and Sing . . .'



# WELCOME

The following branches elected new members during November:

- 12 – Wyre Forest (j) Group
- 4 – Hackney (j)
- 3 – Selkirk (m)
- 2 – Aquarius (Warrington) Group, Biggleswade (w), Havering District, Leicester District, Leighton Buzzard (w), Llandrindod Wells (m), Pocklington Court (j), Seaton Carew (w), Southampton District (Magpies Group), Wem (j)
- 1 – Alton (w), Bangor (j), Barkingside (m), Cambridge (j), Chippenham (m), Cleveland District Branch, Coningsby (j), Corwen (m), Felpham (m), Leicester (w), Nottingham City (m), Sevenoaks (w), Southill (w), Tower Hill (j), Weston-super-Mare (j), Wortley-de-Leeds (m)

A warm welcome to 55 new members.

# MONEY MATTERS

A Happy New Year to you all from the Finance Department.

Looking back on 1977 we have wrestled with inflation continuing to rise and our never ending problem of cash flow. This means having enough money in the bank to pay the bills.

Although we know that our investments and properties are increasing in value, we cannot meet our day to day commitments without hard cash in the bank. If we have to sell investments to provide the hard cash, then our income in the future is reduced and the gap between income and expenditure will widen. In February the Regional Chairmen and Treasurers met and pledged that the income from the members, builders and donations would be sufficient to meet the regional costs except staff salaries.

They have done their homework in the Regions, for at the end of September the income from these sources was sufficient to meet these costs.

Some Regions have raised more than their own costs and have therefore helped the Regions who have not quite made it. This is what a FAMILY is all about.

We all hope that inflation will slow down, but this is something we cannot control. What we can control is our own self assessment!

# A Padre's Points

Rev E J B Jones  
*North Wales and North  
West Regional Padre*

## THE EXTRA COMMANDMENT

I once belonged to a band of conspirators pledged to catch out an unpopular scripture master. We held a secret meeting and drew up a list of questions. Some were based on our (newly acquired) knowledge that there was no mention of an apple in the Genesis story – or of a whale in the Book of Jonah! But we decided that he was not simple enough to be caught out by a wide eyed request for elucidation of the seventh verse in the ninth chapter of the Book of Hezekiah and ultimately settled for, 'Are there really only ten Commandments, sir – surely there are 11? (One of us would already have opened our New Testament at St John, ch XIII, v34; 'A new commandment I give to you, that ye love one another') . . .

It is typical of the way that Jesus reduced religion in order to enlarge it, this compressing of all the ten commandments into one command to love God and man. There was no longer any excuse for wasting time in discussing the relative importance of the various commandments. Jesus was setting out His teaching about the practical side of religion in its most concentrated form – knowing what was in man.

Love towards God is needful because it can inspire and rightly channel our love to man. In Toc H we are pledged to love widely. It sometimes seems to me that we tend to interpret that basic aim and object almost *geographically!* Love of man – unless it is enabled by the love of God – can deteriorate into sentimental humanitarianism. ('Of course, I love humanity – it's *people* I can't stand' is no mere comedian's quip!) We Christians are called to go beyond the provision of soup kitchens or circuses (which, after all, pagans can adequately provide). We are called to show an example of true brotherly love *within* God's Family – without dissipating our energies by vague philanthropy. Many a Toc H branch has foundered on this very rock: the members have decided that 'they are the boys' to tackle some great social evil and before they have realised that all they could ever hope to do was to nibble at the edges of the problem, they have exhausted themselves. It is not unknown for them in the process



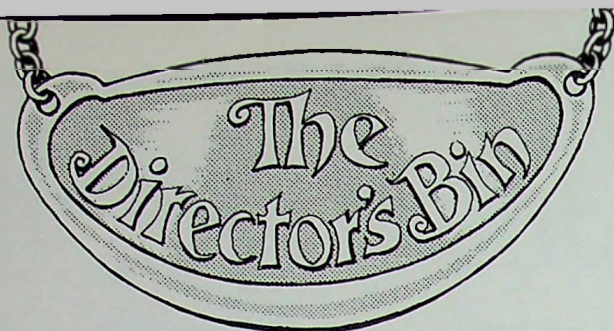
to have even broken up a very real fellowship which was steadily coming into being among them.

In its first impact on a pagan world, Christianity chiefly impressed by the demonstration of true brotherly love *among themselves*. Here was a group of people who loved one another; they took pains to get to know one another, and showed in plague, pestilence and famine that they cared for one another. It is no accidental happening that the first hospital the world had ever seen was established at Ephesus, where St John the Apostle had strongly and invariably stressed his Lord's practical counsel in the words, 'Little children, love one another'.

'To love widely' does not mean to have a vague liking for our fellow men in general – but a real brotherly love for those whom we meet most often on life's journey; something that effectively removes the things that most commonly divide us – things like varying temperaments, educational attainments and income levels. When branch members demonstrate that kind of white hot love, it inevitably spills over into the community outside. The projects get fulfilled; the jobs get done – and the real fellowship is never endangered.

When I think of brotherly love, I recall a scene I witnessed often in my boyhood home. My father's elder brother would call to see him. After preliminary greetings, each would puff reflectively at his pipe and look into the fire in a silence which might last half an hour or more. Then the visitor would leave – with the bond between the brothers more firmly cemented than ever! It strikes me that in many a Toc H meeting room there could be an occasional profitable investment in that kind of creative silence – it is almost impossible to nurture brotherly love under any other conditions. To grow in love and knowledge of each other is the *primary* requisite if there is to be let loose in the world the one force that can bring things as they are nearer to things as they ought to be. Even a Toc H meeting room, spiritual powerhouse though it may be, can blow pretty massive fuses if the system is overloaded by too ambitious extensions of the wiring into the outside world!





Ken Prideaux-Brune



The Central Council is the supreme governing body of the Movement and the business sessions are therefore an important part of the annual Council weekend. This year's Council had some important issues to debate and these decisions are fully reported elsewhere. However, the real importance of the weekend, as with any other Toc H gathering, lies elsewhere. It is an opportunity to renew our inspiration and to recapture a vision of what our Movement could become. And this happens as much in the informal conversations lasting into the early hours of the morning, as in the planned discussion groups or the formal sessions. Perhaps most valuable of all — certainly this was so for me this year — is the opportunity to take part in acts of worship which are a real and abiding inspiration. The value of the Council weekend is to be judged not only by the business decisions that are taken but much more by the extent to which all of us are able to carry the inspiration which we gained with us through the months ahead.

Some years ago Rotary launched what was called *Project Local*, regular meetings of local representatives of Rotary, Round Table, Lions, Soroptimists, WRVS, Toc H and other service organisations. The original reason for these meetings was the realisation that some old people were receiving Christmas parcels from several different organisations while others were receiving none at all. There was an obvious need to get co-operation on a regular service which many groups were performing. The meeting also provided an opportunity for trying to ensure that fetes and other fund raising events did not clash.

In some places these yearly or half yearly meetings still continue. In others they never got off the ground or have been abandoned. At a recent meeting of Heads of Service Organisations it was

agreed to try and give the idea a new impetus. Rotary are encouraging all of their Clubs to call local meetings during 1978. If your local Rotary Club doesn't get in touch with you, make contact with them. For the members of the various service organisations to know each other is important. Only in that way can overlapping be avoided and co-operation be encouraged.

\* \* \*

In the course of the discussion, incidentally, the representative of Round Table said that one of their local groups, rather than join in the distribution of Christmas parcels, gave a number of old people a gift on their birthdays. They had found that these unexpected visits were very much appreciated. And, by spreading the effort throughout the year, they found they could help more people. This sounds like a worthwhile idea. However, an annual gift, whenever it is given, is no substitute for regular friendship throughout the year.

\* \* \*

By the time these words appear in print another Christmas will have come and gone. The decorations will be looking a little tired, the cards a little tattered. The glitter and excitement of the Christmas festivities will be a little more than a memory as we turn to face the grim reality of January and February. Or will it? Can we this time keep the spirit of Christmas alive through the coming year?

The message of Christmas is that the great abstractions remain abstractions unless they are translated into personal terms. The Word has to become flesh. To intervene in human life God had to become a baby. Love had to be embodied in a human being if it was to be more than a dry philosophical theory. And the process has to be a continuing one. If Love is to be more than an abstraction it has to be made flesh in our lives. Christmas can only live on in us through the quality of our relationships. The mystery of the Incarnation is little more than an attractive folk tale unless we make an active response to it.

One of the poems I have chosen for the Christmas Carol Concert at All Hallows is Charles Causley's simple and immensely powerful *Ballad of the Bread Man*. The final couplet records Christ's offering of himself and the world's response to it:

"Now do you want any loaves", he cried.  
"Not today", they said.

Will that be our response to this Christmas? Or will we take the risk of

## IN BRIEF...

■ Reg Collins has sent us a number of news items from the Wessex District.

1. The District's autumn fair raised £173 towards maintaining the Iford Centre. They have also mounted a cheese and wine party at which they were entertained by the re-formed Toc H Wimborne Choir.
2. Bournemouth and Christchurch (j) Branch continues to entertain some of the Portsmouth blind folk. Recent trips have included a coach tour of the New Forest and sharing a branch night with them in the Iford Centre.
3. Wimborne Branch's autumn fair raised £138 which will be devoted to Talbot House at Wimborne.
4. The follow up of the Jersey Holiday Camp brought into the Iford Centre some 60 boys with parents, social workers and volunteers. Slides of this year's camp were shown and project leader Sue Moran talked about the scheme.

■ Members of Plympton Men's Branch were among those present at an unusual and touching ceremony recently. The League of Friends of the Cann House Cheshire Home, Plymouth, arranged the planting of an eight foot magnolia tree in the grounds in memory of George Martin. George had died (as he would have wished) in this garden he loved while carrying out a Toc H job. The tree was planted by George's sister and dedicated by the Vicar of Tamerton Foliot. A marble plaque, inscribed 'George Martin, Plympton Toc H, 13 March 1977' was laid by his nephew.

■ North Bucks District held their first 'Christmas Fayre' at Bletchley in November, with each branch preparing and running its own stall. Considering the stiff opposition from other similar events on the same day, the District was delighted to have raised more than £114. It's not only the money — members also had a most enjoyable afternoon!

■ Bristol East and Bristol West Districts recently mounted a joint crafts and talents festival which attracted more than 160 entries in 14 classes. In place of prizes, branch points were awarded. The winning branch was Knowle (w) with Saltford (j) a close second. The originator of the festival ended up looking 'like a geisha girl' — covered with rosettes her entries had gained! The Districts thank all who helped, all who came to join in the fun and the excellent judges.

accepting the partnership that has been offered to us by trying, however inadequately, to give Love a home in our lives?



■ On 17 November, Cowes & E Cowes Men's Branch (IOW) celebrated their 50th birthday with a service of Light and Rededication conducted at St Mary's Church by Canon J Bean. The service was followed by a 'get together' of IOW members and friends. The whole occasion was a particularly happy one for 'Pop' Jones, a founder member of the branch.

■ Bakewell (Derbys) Joint Branch have for many years kept to a rota of service at Newholme Hospital. Recently, they were privileged to present to the hospital a tail lift for their minibus (the joint gift of Toc H and the Friends of Bakewell Hospitals). This fine gift opens up the surrounding countryside to wheelchair patients hitherto restricted to the hospital grounds.

■ Members of Gedling (Notts) Joint Branch are proud to announce that one of their founder members, Ernest Witney, at present branch treasurer, has been appointed Justice of the Peace. Ernest is a dedicated Toc H worker and was one of the originators and inspirers of Gedling's splendid Jubilee Gala.

■ Two news items have reached us from Llandudno Central (w) Branch.

1. Their sixth annual Remembrance Day service was held at Plas-Y-Dre's elderly people's home, ending with the Ceremony of Light. The poppy wreath used in the service was placed later on the Cenotaph by a Plas-Y-Dre resident.

2. The branch's November 'get together' included members from Mochdre, Old Colwyn, Conway and Deganwy. They were entertained by pupils from the Ysgol Gogarth Handicapped School, whose splendid wheel chair demonstrations of Waltz, March, Chicken Reel, St Bernard's Waltz and Gay Gordons were the result of two years of training and practice guided by Mrs E Rowlands and Mr W Davies. The branch provided refreshments and a collection amounting to £10 was given to the children. The evening ended happily with thanks from the branch chairman and homegoing prayers led by Rev Huw Thomas.

■ At the C of E Children's Society's autumn fair, Gravesend Men's Branch had their customary secondhand toy stall – the largest stall on the site! – and raised the record sum of £72.20. Gravesend Women's Branch also raised a record £54.73 at their three stalls. The branches are now working together to mount Gravesend's first ever 'mini handi' on 7 January in the town's Red Cross Hall.



Photo: David Howe Photography

*Look what I've got! The Mayor of Barnet hands over a £1,000 cheque from the Queen's Silver Jubilee Fund for the new adventure playground at Barnet's Dollis Valley Estate. The area is already laid out and fenced and the first climbing frame is in position. The playground –*

*based on an idea of the Dollis Valley Tenants' Association – is a self help voluntary effort sponsored by Toc H. It should be going flat out by next spring, with a full time supervisor and play leader, backed by voluntary helpers.*



Photo: Blackpool Gazette & Herald

*The St Anne's (Lancs) Joint Branch autumn fair was opened by the Deputy Mayoress of Fylde. Shown in the picture with her (L to R) are Ken Walls*

*(treasurer), Annie Curphey, Len Scarfe (secretary), Jack Todd (chairman) and Ada Leah.*



*Ashby de la Zouch (Leics) Branch had a red letter day earlier this year when they celebrated the conversion and upgrading of their premises. A large meeting room, a fitted kitchen and cloakroom on the ground floor make possible extended use of the building by the branch and by other groups in the town. Following the formal opening, members from a wide area gathered to hear an address on Toc H*

*Activities at Home and Abroad given by the Director, Ken Prideaux-Brune.*

*Mrs Grace Bolton opens the 'Ted Bolton Room' named after her late husband, a much loved branch member. She is accompanied by the Mayor of Ashby (Mrs Alice Hall), the Ashby Branch Chairman (Tom McConnell) and the Director.*



# CENTRAL COUNCIL 1977

Photo: Bob Broeder



In opening Council, the Chairman, Cyril Cattell thanked retiring CEC members Tom Gulliver (now on the full time staff), John Cutt (who had served his five years), Sue Pottle and David Ratcliff (retiring through pressure of other work), Colin Rudd (rejoining the staff) and George Lee (who had completed his year as Regional staff member). Cyril spoke of the confidence and sense of occasion of the 1976 Council and urged us to work through the 1977 meeting with 'positive thinking, reasoned debate and an openness to the guiding of the Holy Spirit'.

The debates on agenda items produced the following results:

- Gilbert Francis was appointed **General Secretary** for a further period of five years.

- There was much discussion on the appointment of the CEC for 1977-78. Several Councillors expressed sadness and disappointment that, even with a CEC reduced in numbers from 18 to 12, there were so few nominations that there could be no election and that there was still a shortage of women being proposed. There were comments on the expansion of Regional Executive Committees and on the lack of young people coming forward. Appointments were made as follows:

Jim Blake (SE)  
 Harry Brier (NE)  
 Cyril Cattell (Mid E)  
 Mary Edwards (SW)  
 Arthur Frymann (Mid E)  
 Jim Lewis (Scottish)  
 Janet Rauch (SE)  
 Dick Roberts (N Wales & NW)  
 Doug Sobey (W Mid & S Wales)  
 Olive Tennant (Mid E)  
 \*Liz Taylor (SE)  
 \*Don Lockhart (SE)  
 \*Len Elphick (Mid E)  
 \*Rose Radford (W Mid & S Wales)

Those starred are co-opted members.

- The CEC's interim report detailing the action taken and further action proposed following last year's Council debate on **Expansion Policy** was adopted. Some elements in this paper were for discussion and it was agreed that the CEC would further consider these points in the light of a lively debate. The points for further consideration were:

(a) *The recommendation of the O and M team's HQ study that the keeping of centralised records of members and builders was too expensive and should be discontinued, membership records becoming a branch responsibility and builders' records being kept by DEC's.*

(b) *The time limit (to Dec '79) given to all Marks and Centres in which to establish their financial viability and their contribution to the growth and development of the Movement.*

- Council received the following motion on the **Christian Basis of Toc H**: 'That Toc H, while welcoming to membership applicants of other religions or none provided that they subscribe to the Christian based aims of the Movement, should continue to maintain and declare its Christian foundation.'

After discussion, the motion was withdrawn, with Council accepting in principle the ideas it expressed.

- After considerable and strong debate, Council rejected the following motion on the **Future of Marks**: 'That this Council states that any decisions concerning the future of the Marks must be made by the Council and also that a policy which envisages the total closure of the Marks would be inconsistent with the aims and ideas of Toc H, causing not only disillusionment and dissatisfaction but also creating a situation which would be detrimental to the Movement generally.'

- Council approved the motion on **Youth Development** in the following amended terms:

*'That this Council resolves that the Movement's limited resources of manpower, heightened by the continuing decline in membership and its consequent effect on finance, be used more effectively in development for the future. By seeking to weld the devotion and experience of age, the enthusiasm and energy of youth, and the dedication of both, into whatever channels of activity are seen to meet the local needs in the most efficient way, thereby endeavouring to meet the challenge of the deficiencies which exist in present society. To this end the CEC and RECs are requested to embark on a policy, where it is not already in existence, in which a principal concern of staff will be to seek to link young and old in demanding fields of activity and to encourage both to play a full part in promoting the Movement's enterprise and influence now and in the future.'*

- Council approved the following two motions on '**Honorary**' Staff:

(a) *'That Honorary Members of Staff should be invited to attend the Annual Meeting of the Central Council, thereby recognising that their role in the life of the Movement is as vital as that of the full time staff; the necessary expenditure for this to be borne by the Region from which they come.'*

(b) *'That the Central Council of Toc H should give recognition to the role of Honorary Members of Staff within the life of the Movement by reinstating that title in place of the other role definitions which are currently in use, thereby recognising the invaluable and indispensable service that such members of the Movement make in large areas of the country.'*



● In presenting the Annual Report, the Director underlined some of the exciting and significant developments of the year. These included the formal opening of the Port Penrhyn Centre by HM The Queen and the heavy use already being made of the centre; the growing role of the Old House, including its contribution to building a sense of community in Poperinge; the enthusiasm aroused by the conversion of Mark I into the Toc H Bangladesh Centre with enormous potential for healthier community relations; the fine results at Clayton House, Crawley of co-operation with the Government's Job Creation programme; the new and closer relationship being built with All Hallows. These and other developments made this Annual Report the most encouraging in the Director's memory.

Ken went on to speak of our essential message. Most people were seeking a set of values making sense in a modern world and rejected the idea of the 'depersonalised collective'. Neither liberty nor equality was of much help unless linked to fraternity. Brotherhood was at the heart of Toc H and our Movement provided situations where people could rediscover its value from their own experience. *'We are unlikely ever to be a mass Movement -- not, at any rate, without*

*denying our heritage. We cannot measure our success in numerical terms, only in terms of our faithfulness to the vision we have glimpsed. Only in terms of the development of our capacity to give and accept love. You cannot measure it . . . But it's the only thing that really matters.'*

The report was adopted.

● The Accounts for the year ending 31 March 1977 were presented by the Hon Treasurer, Gerry Ashfield, who drew particular attention to the following points:

(a) We are currently spending some £400,000 a year which, at an annual inflation rate of 12½%, would double in the next six years. Our net deficit last year was £122,000 -- rather less than was anticipated: we estimate the next year's deficit as £170,000.

(b) Our income cannot increase proportionately. Much of our capital is tied up in buildings which produce no income. We have been fortunate with legacies but these are bound to diminish as we see the last generation with capital passing away. It is encouraging to see the good return on our Services work, the slight but useful

rise in membership giving and the rising income from significant areas of our investment.

(c) All members were urged to consider the suggestion made by the Hon Treasurer in the August issue of *Point Three* that we should give two days pay a year -- one to our branch and one to the Family Purse.

The Accounts were adopted unanimously.

● During Council, we heard first hand accounts of a number of exciting projects. These included a **holiday for handicapped people in the Mid-Eastern Region**, the continuing growth of the **Ayresome Neighbourhood Project in the North East**, the growth of **young groups in Yorkshire**, the remarkable mixture of people in new **W Midlands and S Wales groups** and the exciting plans for the **1978 Cotswold Festival (25-27 Aug)**.

● The various **discussion groups** linked their arguments with the main address given by the Vicar of All Hallows and reported elsewhere in this issue. Later issues will carry brief reports of some of these seminar discussions.

We publish here a few short extracts from the powerful address delivered at Central Council by Canon Peter Delaney, Vicar of All Hallows. He spoke of the Christian principle of 'communication' and challenged us to recall our real inspiration, to grasp our role in today's world and to see All Hallows as an integral part of our future.



Photo: Bob Broeder

*The Christian faith was built on the premisses that God has made himself known to the world; that He became visible in the man Christ; that in his Resurrection Christ made himself known across the world and in spiritual terms; that God and man are in contact and communication is possible between the Creator and created. Christ 'shocked, offended, upset standards, found the establishment an offence. Above all, he was activated by . . . a deep and personal awareness of the Kingdom of God on*

*earth . . . 'And he required his followers to pass on the good news of the Kingdom. 'So, like it or not, we Christians are in the communication game . . . You have to have something to say, someone to say it, someone to send it to, and a result . . .'*

*'Like the Church . . . Toc H grew out of the inspiration of men in adversity. At its origins in Belgium the spiritual needs led the community . . . to serve each other . . . But it was the spiritual dimension to a life shattered by war . . . which bound the earliest experience of Toc H together: Tubby and his colleagues first saw God as a necessity and when you visit the Old House now it still witnesses to that fact. For only when you reach the Upper Room does the secret of why the house existed at all click. It was the thousands of first and last communions, the quick prayers, the desperate faith which built the house, not rolling cigarettes or community singing, or even the fellowship, vital though these elements were, and are.'*

*In many areas, Toc H, like the Church, had been left behind, and that freed us to look for new initiatives.*

*' . . . Toc H . . . exists to constantly challenge and lead society into higher values and wider service . . . Faith is the basis for action and you might be better off if you worked for a local council with the state as God in your social work rather than disinherit one of the fundamental reasons for your existence -- belief in a living God.'*

*'There is much nostalgic rubbish talked about All Hallows and Toc H. We must fight for today and the future*

*together . . . Your Lamp of Maintenance burns bravely at All Hallows, not as a right, as a privilege. It speaks of faith in the risen Christ, of the spiritual values your Movement stands for. If they no longer exist, or are superficial to your reason for being, take the Lamp to Wendover and sever your ties with the nostalgic past. Be honest and brave. If by daily praying for your Movement we offend your members as it would seem from recent correspondence in *Point Three*, either answer in the affirmation of faith or ask us to stop . . .'*

*'But if, as I pray, you will continue to see All Hallows as integral to your future, don't expect to find there an in-offensive apology for God and a nostalgic reminiscence, for you will discover a welcome in the name of the living God and a centre for Jesus. Whether it be through the arts, or in dialogue, in silence or with great shouting, our mission on Tower Hill is to call men and women back to God. Your job is to show us how to do it!'*

*'I challenge you to return to the central inspiration of your Movement in Christ, to find your central message in Him, not to fear to once again stand up for your origins, and to build for the future -- a future which depends upon new membership, new initiatives and a boldness to challenge society from its lethargy and apathy, into active service. Can you do this without God? What is your message, who sends it, who is it to and what do you expect to happen to you and society as a result of being a member of Toc H? Show the Church how Christians should live -- God knows we need it!'*



# YOUR LETTERS

## THE NATIONAL FRONT

We believe that those who support the aims of Toc H must, of necessity, be totally opposed to the racist policies of the National Front. The socially divisive aims and actions of this emergent force are diametrically opposed to the reconciliation for which we in Toc H stand.

Should we not make our stand more apparent? Is it not tragic that this year's Central Council did not even see fit to consider this vital issue?

We call upon the CEC to make it clear to the nation that Toc H as a Movement finds the policies of the National Front abhorrent.

**Tim Day, Phil Sholl, Mayberry Smith,  
Roy Gouldsworthy**  
*Glos*

## THE FOURTH POINT

I am a Jewish member in a recently formed Toc H group. I had the advantage of being asked to join the group and so had plenty of time to think about the implications of joining a 'Christian' minded organisation vis a vis my Jewish beliefs. My conclusions were as follows.

Of what I read and heard about Tubby Clayton as a Christian minister and therefore representing the majority religion of this country, his first thoughts in forming Toc H were of a compassionate humanitarian nature arising from his deep beliefs. More important it was for other suffering human beings, regardless of colour or creed.

I do a considerable amount of welfare work out of and within Toc H, living in a 100% Christian area. I make no secret of the fact that I am Jewish; I respect the Christian faith and any other that I have come across in my time and if one is honest about one's own beliefs, the respect is mutual.

I have made it very clear that when I pray, I pray to our Lord — not Jesus Christ — and I am in no way embarrassed because I know the motivation of my comrades is the same as mine. Without having asked them, I feel that if I ask my fellow members to join me in prayer in my nearest Reform Synagogue, they would do so without embarrassment and they would 'do their own thing' like me because we are adults with respect for each other.

I have no hesitation in recommending Jews, Moslems, Buddhists, Sikhs and any others to our Movement, *as long as from the start they understand its origins, respect their and other religions and see the light.* After all, we are only trying to help the less fortunate in our community

suffering from the mess that is created through greed by mankind all over the world.

**John Lesser**  
*Benfleet, Essex*

Sue Leigh's 'cri de coeur' in the November issue of *Point Three* brought to mind an equally challenging problem in the early days of the young Toc H — don't ask my grey head to pinpoint the date! I do well remember the heart searching that preceded a decision as to whether a Unitarian could become a full member of Toc H, precisely because the 'stumbling block' was the Person and the Lordship of Christ.

The Council who met to make this difficult decision spent much time in prayer before the final debate and verdict. I think I am right in saying that the person concerned was present until the actual voting — the result of which was 'no'. The wonderful thing that remains with me, is that he knew before the vote that this 'no' was the only answer, accepting it in fellowship and understanding and realising that this was the only possible answer if Toc H was to remain loyal to its foundation (and to the Main Resolution). I am sure that Toc H gained immeasurably because of the crisis.

I am sure too, that we all extend to Sue deep thanks for all she has done for us as a member of staff, and give her a very warm welcome to any and all of our meetings — while in the very nature of things unable to accept her to full membership.

Is this where an associated body, such as builders, should come into action?

**Dorothy G Burlingham**  
*Malvern, Worcs*

I am spurred to write this letter by Sue Leigh's statement in the November *Point Three* — 'If outsiders like myself are to be welcomed into the Movement and not feel alienated by it, the assumptions about Christian worship and belief will have to go. On the other hand, if Toc H feels that it cannot have the teaching of Christ without the Body of Christ, it will have to accept that Jews, Moslems, Buddhists, Sikhs and so on will be following paths elsewhere.'

The Four Points had been drawn up by Tubby, Alec Paterson and Dick Sheppard in 1920. They wanted to maintain the secret of the Old House at Poperinge which 'God had used to bring home to multitudes of men that behind the ebb and flow of things temporal stand the eternal realities', and that the Upper Room was the heart of the house and the source of its life. As Peter Monie wrote

over 50 years ago, 'It is just plain fact that those who founded Toc H and those who have kept control of it until now are people to whom the Upper Room and what it stands for are utterly vital . . . Toc H does not ask those who join it to accept on trust the "religious experience" on which it is based. And it does not require them to be convinced in advance that anything real and lasting can be achieved on this method. It does ask them definitely to come in the spirit of a learner, and it does ask them, when they come into the family, to work and to listen and to pray. Toc H is based on the conviction that for those who wish to attain the heights this is the right beginning.'

If we were to cut out Christian worship and belief then whatever remains will not be the Toc H founded by Tubby Clayton and spread by a remarkable band of men who would all confess that the dynamic power behind Toc H was the Christian Gospel.

**Rev Charles Roach**  
*Marazion, Cornwall*

A few thoughts about a letter in the November journal.

If I were a Jew or a Moslem, or a Buddhist or a Sikh, I am certain that the path for me to follow would not include the Toc H way. Therefore, I would not be concerned about the 'considerable difficulties' regarding the Christian nature of Toc H.

On the other hand, if I were an experimenter in weekday Christianity, seeking the Will of Christ in the solution of all problems, then Toc H would be just up my street. As an old contemptible of Toc H, I worship Christ which includes participation in the Christian form. My belief is that I cannot be Christlike without Christ and that for me there is no 'watering down' of this precept.

I do not talk or think of two Christianities in my Toc H life — only one Way, through Jesus Christ to God himself. I do not have to bother about a choice.

I accept that Jews, Moslems, Buddhists, Sikhs, must follow their own paths — without criticism from me. They have their own Way: I have mine.

The results of my trying to: Love Widely, Build Bravely, Think Fairly, Witness Humbly, I shall never know: but the joy in the effort all the way along the line will Divinely recompense.

As for the debate on the Fourth Point, Tubby must be turning over in his grave.

**Jack Hockaday**  
*Budleigh Salterton, Devon*



One would have to search a long time to find what may well be called 'the Toc H dilemma' so plainly expressed as in the two letters, from Sue Leigh and Ed Crawford, which appear in the November *Point Three*. In the first is expressed an understanding of Christ's significance from the insight of the Jewish community – or at least, from the more liberal section of it – which would be shared by many other religions and by some who would claim to be Christian. In the second is expressed an understanding of Christ which may be described as a 'traditional' Christian one, albeit based on a narrow and selective use of the New Testament. I must confess to being far from satisfied with either of the positions stated.

I do not believe that the difficulty lies only with the 'views held about the person of Christ and in rituals and forms of worship that have evolved in the Christian churches'. It lies also in the teaching of Jesus himself, unless we choose to be selective and ignore the difficult statements attributed to him. If we decide upon the latter course, dismissing all references in the Gospels (and in the Epistles, which were mostly written before the Gospels), which do not consist of 'the moral, ethical and loving part of Christ's teaching', we are left with precious little – or little that is precious. It assumes that the rest was an invention of the Evangelists, and that the earliest Christian preaching, found in Acts 2 – and again in the Epistles – was an 'evolved' message. There is no honest basis for claiming that we know that Christ taught only 'loving your neighbour' and that anything else in the Gospels is an accretion. If the difficult claims of Jesus about his unique relationship to God are an accretion, then why not his ethical teaching also?

Rituals and forms of worship are another matter, though the earliest worship of the Christian community involved beliefs about the significance of Jesus, as the Christ, which do not conform to a merely 'ethical' understanding. Further, those so worshipping and believing were from the Jewish community, not Gentiles who might have 'evolved' an understanding which was significantly different from that of the disciples. It may well be questioned as to whether the early Christians ever worshipped Christ as God: for the first two centuries, at least, all orthodox prayer and worship was addressed to God the Father *through* Christ, the Risen Lord. But that it was 'through Christ' cannot be denied. Those who would have a Christian way based only on the 'moral, ethical and loving part of Christ's teachings' are left with the problem of the

Crucifixion and Resurrection – unless these are also to be treated as accretions despite their centrality in the New Testament. The narrow and selective choice of statements from the New Testament may also be employed as a basis of the kind of theology expressed in the second letter. St John 3:16, which is perhaps the most quoted (or misquoted) verse in the Bible, nowhere mentions 'the atoning death of Jesus', nor does a great deal of the rest of the New Testament. What has come, in some parts of the Christian Church, to be a central doctrine – the understanding of the death of Jesus as a propitiation of God – is only one of several understandings of that event to be found in the New Testament. As *the* understanding, it may well be described as something that has 'evolved in the Christian churches'. It is certainly not prominent in the preaching and worship of the early Church, where Christ was understood far more as Lord than as Saviour (there being comparatively few uses of that word in the New Testament).

Again, there is a very restricted understanding of the nature of the Christian life shown in the statement 'is it not clear that only individuals can be called "Christians"? An organisation cannot "repent", "believe" or claim the assurance of everlasting life'. No one can deny that Paul believed in the importance of the faith of the individual, but his letters also insist on the importance and centrality of the Christian community, 'the body of Christ' and the Church as the Bride of Christ. We may not like much of what we see in the Church, least of all the persecutions and corruption of past ages, but there is a profound truth in the claim 'Extra ecclesia nulla salus' – outside the Church there is no salvation. As someone succinctly expressed it, the only reason that those in the Ark could put up with the smell was because of the water outside!

I realise that I may have done little to solve 'the Toc H dilemma' (which is not the exclusive possession of our Movement, but which is a dilemma which faces all thinking people). However, I am sure that it cannot be solved either by discarding the central matters of the faith found in the New Testament or by a narrow and selective interpretation of that faith. Maybe the Central Council will find the solution!

**Rev Keith Beck**  
Taunton, Somerset

## RHODESIA

Rhodesians have become accustomed to being the subject of uninformed or

malicious propaganda in the overseas media but it is disappointing to read in *Point Three* such inaccurate information as that given by Jephias T Mavangira in the October issue.

It is quite untrue to say, as Mr Mavangira does, that 'African parents have to pay for the education of their children, provide money for books, uniforms, food etc whereas white children are compelled to go to school and stay there until the age of 16. Their school fees and educational materials are provided by the Government'. The true facts are that white parents have to pay \$6.00 per term per child for junior school and \$16.00 per term per child for senior school, whereas African parents pay \$3.40 per half year for junior school, and \$6.00 per term for secondary school. Boarding fees vary from \$54.00 per term to \$120.00 per term for white children, and \$20.00 per term for African children.

The Smith regime did not introduce two 'systems' of education for the two races, but there have always been two 'divisions' of the Dept of Education to administer European and African education respectively. African candidates in overseas examinations have achieved excellent results and there are now more Africans than Europeans attending the University of Rhodesia. It is hardly correct to say that Africans are being deprived when statistics show that, apart from S Africa, Rhodesia has the best record for education on the African continent. Any deprivation in education is being caused by the incursions of the so called 'freedom fighters', which has resulted in some African schools having to be closed in remote areas.

**C K Thompson**  
Bulawayo, Rhodesia

## THANKS!

I would like to express my thanks through *Point Three* for the hospitality and friendship shown to me on my period of staff training. I was pleased to meet my colleagues and the members of Toc H: it means so much more to be able to meet people and to put a name to a face. I learnt a great deal while I was over and it was a tremendous experience to feed off the staff's enthusiasm, and to see how I could implement their knowledge in BAOR. Many, many thanks to you all and I hope I can have the opportunity to meet you all again. As I begin this job in BAOR, I know I have your blessing. God Bless.

**Brian Goldsworthy**  
Development Officer, BAOR

continued



# YOUR LETTERS (cont.)

## REMEMBER, REMEMBER . . .

We often hear about the good old days and we that like to think we are 'with it' say that we must not live in the past, but only look to and plan for the future.

Whether it is good to go back in time or not — two people made a very apprehensive and nostalgic journey to Rhyl in October, back to the Toc H children's camp.

Apprehensive, because it had been 20 years since they had been there together — a very different building then; nostalgic because many special friendships were made there.

What we found at Rhyl filled us with joy and happiness — we were not disappointed. The camp of course was empty, except for some young folk painting ready for next year — we hadn't told anyone of our intended visit: it was a personal reminiscence. We gathered that the children's camp is still a very active affair and really hasn't changed much. There is still the fun and games, the laughter and tears the joys and heartaches — a holiday time to remember as always.

Often when good works continue for a long time they are almost forgotten and passed over in our conversations but here and now I want you to join with me in thanking God for all those who go on doing good things — begun by folk they may not know, and especially all those who have continued to organise and ensure the success of the children's camp at Rhyl.

It gave us a tremendous thrill to go back and to remember that we had had something to do with the beginnings of that camp.

Jill Lee

*Tamworth-in-Arden, West Midlands*

I was interested to read the article by Janet Rauch in the November issue of *Point Three*. I too was a member of the LWH almost too long ago to remember, in Basingstoke, Worcester and Guildford, helping to start branches in the latter two places and taking office, including District Chairman.

In my retirement, with no local branch, I pay my subscription to HQ and take *Point Three* which keeps me in touch with the Movement. With the present high cost of living and ever increasing transport charges, my only contact with a branch is for a special effort once a year. The jobs I do locally are not known by any jobmaster.

I am grateful to Toc H for the inspiration which I had in my younger days, for the friendships made at branch meetings, for the contacts made at District teams and Regional guest nights and for

hearing Tubby speak at the Albert Hall and more informally out of doors, when he gradually removed some of his top apparel! I attended pilgrimages to Poperinge and had holidays at Warden Manor.

When I have attended branch meetings of recent years it has saddened me that they have mainly consisted of elderly women, some of whom seem to have been in office for years. I cannot think how branches will survive in the future unless younger people are brought in and trained, also inspired.

It is therefore always interesting to read in *Point Three* of the projects of young people in some parts of the country and farther afield: long may it continue

Thank you Janet Rauch, you inspired me to put in writing some of my previously unexpressed thoughts.

Muriel Baines

*Frinton, Essex*

## HUNGER IN THE THIRD WORLD

Father Guy Brinkworth's article 'Through the Open Window' in the November issue is both moving and compassionate and he is right in pointing out that many are overfed and overweight while others are starving; but does he not ignore that one cause of starvation is overpopulation, resulting not only in undernourishment, but also in steady disappearance of wildlife? This was particularly borne out to me during a recent visit to India where the overcrowding and squalor, especially in the big cities, has to be seen to be believed, and where wild animals are disappearing at an alarming rate.

I am far from admiring communist China but there the population has been brought under control by a decree that two children is enough, three is too many and if you have four you are declared an enemy of the people! Therefore, I suggest we should not only share our food with the destitute but also do our utmost to encourage birth control in the same way as Mrs Gandhi was trying to do in India.

John Gwynne

*Cirencester, Glos*

I heartily endorse the words of Guy Brinkworth in the November issue.

Most of us do eat too much for our own good, and he states: 'there seems to be little one can do to change the scandal crying to Heaven . . .'

One person alone certainly can't do much but there must be many, many people whose hearts have been saddened knowing that people — and little children — are literally starving to death, for their

only crime for this cruel death sentence is to be born in their environment.

A little help, advice on how to grow crops, better methods of fishing, advice on hygiene to parents, and on feeding, would go a long way to helping these people and the only way I know is through agencies such as Oxfam who have field directors working in the countries assessing help needed, even if it is a well digging project for a village, and supervising of the projects.

We often feel genuinely sorry for these under nourished people, but the problem is too great for us so we do nothing, perhaps thinking someone else better equipped than ourselves could do something.

But we as Christians, from a civilised upbringing, have no excuse not to give or do what we can. We have the news brought to us by TV, radio and the news media, so therefore cannot plead ignorance of the situation which some people are in.

We must re-affirm our commitment to be God's hands, eyes, ears and feet, to do His work, for as Jesus said 'if you do this for the least of these, you do it unto Me'.

Let us therefore start our New Year with new faith and determination, forgetting our own problems, so trivial and minute, in comparison, and *do* more and think about it less!

If in our own country, very few children lived beyond the age of five *healthily*, the probable life span was 50 years, and lifetime was spent struggling for basic needs of food, shelter and clothes, we should, I am sure, be very thankful if someone helped us to make a start for a better living standard!

We have so much in our lives that it is all too easy to put out of mind the people who have literally nothing. Would we do any better in their situation? Please thank Rev Guy Brinkworth for his words: I hope they may do good.

A very happy new year to all.

Mrs D P Rumsey

*Gillingham, Kent*

## Toc H Summer School 1978

Church Hostel, Bangor, North Wales,  
(Sunday 9 July to Saturday 15 July)

This year's main speaker will be  
John Mitchell, on the theme  
'Fairmindedness'

('Fence sitting or tight rope walking?')  
As usual, there will be other speakers  
and a day tour of North Wales  
beauty spots.

The hostel charge (full board) is £42.



# BE STILL then....

Should you require Bible Reading Fellowship Notes and find difficulty in obtaining them at your local church, we can send them from here for £1 per annum. The Publications Department at Wendover still have copies of 'Yours is the Glory', or you can get these from members of the Regional staff. The Chaplain will let you have a fuller list of daily intercessions, with names, if you just ask him.

## BORDON LETTER

John Hull

DAY	THEME	SPECIAL THOUGHTS
1	Thanksgiving	Our own families
2	Unity of purpose	Toc H in North Wales and North West
3	Silence	Toc H in Australia and New Zealand
4	Science and religion	Toc H in West Midlands and South Wales
5	Politics — national and international	Toc H in South Africa and Rhodesia
6	The production of food	Toc H in South West Region
7	Faith in life	Dor Knap; Alison House; Port Penrhyn; Colsterdale; Langdale
8	Stewardship	Finance Department
9	Industrial relations	Toc H in North Eastern Region
10	Human rights and responsibilities	Toc H in South America
11	Ministry of healing	Hospital service of Toc H; work with the handicapped
12	A forgiving spirit	Toc H in Ireland; Canada; Paris; Hong Kong; Jamaica; Lesotho
13	Love in human relationships	Principal Officers of Toc H
14	Living as a family	Marks and Centres
15	A daily rule of life	Headquarters and administrative staff
16	Communications	Editorial and Public Relations
17	The different generations	Toc H in East Midlands
18	Our neighbourhood in towns and cities	The Chairman; Central Executive; Central Councillors
19	Lonely and despairing people	The work of Toc H with elderly and lonely people
20	Racial harmony	Toc H work for racial harmony
21	Our responsibilities towards developing countries	India (Pannikampatti)
22	Education	Winant and Clayton Volunteers and USA; Aston Ordination Training Scheme
23	A new dimension of life	Toc H in South Eastern Region
24	International co-operation and peace	International Department
25	A childlike disposition	South Eastern Regional Office
26	Conversion to the way of Christ	Europe — Belgium and the Old House
27	Protection and safety in the community	Toc H in Germany (BAOR)
28	Leisure and recreation	Toc H in Southern Region
29	The whole Church	All Hallows; Wendover; Brisbane; All churches associated with Toc H
30	The day's work	Scotland
31	Doing the truth	Ourselves

Bernard Miles tells the story about a man who took over a garden overgrown with weeds and thistles five feet high. But he mastered it and transformed it 'so's you wouldn't have known it'. One day the Vicar came round and said, 'Well, Charlie, that's wonderful what God can do in a garden with a little help, isn't it?' Charlie replied, 'Yes, Vicar, but you ought to 'a seen it when 'e 'ad it to 'isself.'

The Christian Faith in contrast to all others stresses God's dependence on us. This doesn't mean to say that we needn't depend on Him — but it does mean that lively Christianity can be shown only by a compassionate responsibility one to the other as Jesus shows in his life and puts into words in the Sermon on the Mount.

I have stressed my opinion on the importance of prayer, and the need for a discipline — a time of day (10.25) to stop and think about a subject and a particular group of people. It has a power beyond mere words. Many will witness to this. For those living alone, they come to feel quite powerfully that they are not alone; they are part of a fellowship of people — Toc H in our instance — and for some it is the only positive way, because of illness or circumstances, that they can identify with us.

But this is not all. It is acting on the insight gained from this experience that matters, not just 'doing' but 'being'.

There is and has been much chat about the future of this Movement. Much of it depends on you and me saying our prayers. In this way we become better informed, more adventurous, and things become clearer. It's not magic. It requires time; time to switch off, and not be snared into the trap that there's something more important to do. There's not. So stop now. Turn through *Yours is the Glory* to today's date, and see what you're invited to think about. Think of the people on the list that follows. You certainly won't be alone. The future of Toc H depends on you NOW. It doesn't matter if you've never prayed in your life before. It doesn't matter if you feel silly — we can all do with being silly now and again. So please try it now. Give it a month and then tell me if it doesn't make sense.

A very happy new year.



# Iona and nuclear disarmament

*'There is one thing mightier than armies: an idea whose hour has come.'*

This saying of Victor Hugo's heads a pamphlet published this year and directed primarily at the Church of Scotland. The pamphlet is based on an American campaign ('Mobilization for Survival') launched on Hiroshima Day 1977 - a campaign actively supported by some 50 groups across the USA, including the Fellowship of Reconciliation and the Catholic Peace Fellowship. Now, George Macleod (Baron Macleod of Fuinary) is throwing the weight of the Iona Community behind the campaign.

George Macleod gained the MC and Croix de Guerre as a Captain in the Argyll and Sutherland Highlanders in the 1914-18 War. Ever since, he has been a dedicated pacifist. He served in a variety of ministries from 1926 until - in 1938 - he founded the Iona Community, restoring the old abbey on this historic Inner Hebrides island where St Columba landed and built a monastery more than 1400 years ago. He has since filled with distinction a great number of high academic and church appointments. From 1957 to '58 he was Moderator of the General Assembly of the Church of Scotland. He has long been a writer and broadcaster of rare sensitivity and a convinced Socialist (see 'Only Way Left' 1956). He preferred not to use the title he inherited in 1924 but in 1967 accepted a life peerage.

The ethos of the Iona Community shares much of ours and this is not surprising. George Macleod was a life long friend of Tubby's, has been Honorary Chaplain to Toc H in Scotland and is still a President of the Movement. Many Toc H members know him and hold him in high regard, among them Johnnie MacMillan, who was with the Iona Community from its foundation until Tubby persuaded him to go to Scapa Flow during the last war. For some years in the 1950s and 1960s, all Winant Volunteers spent an orientation period on Iona before taking up their work in this country.

George Macleod believes that treaties alone will not bring peace and that the Church should spearhead a movement challenging us all to speak out. Traditional church teaching has been based on the concept of the 'just war'; Pope John said, 'It is impossible to conceive of a just war in a nuclear age.'

There is a time for protest (which is not synonymous with violence!) Pastor Niemoller wrote, 'When they arrested me I did not protest. When they arrested the men and women in the opposite house I did not protest. And when they finally came to me there was nobody left to protest.'

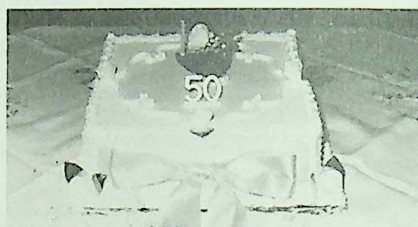
This is, as I understand it, George Macleod's view. What's yours?

FGR

Nottingham Women's Branch has just coupled its Golden Jubilee celebration with a District 'get together' which attracted 100 members and friends. The evening included a slide show of the Port Penrhyn opening; the branch history (two changes of name, nine different meeting places and a vast range of jobs), some episodes illustrated by mime; refreshments, including 'the cake', expertly baked by the branch's newest member; songs of the 20s, led by six members in costumes of the day. Sue Cumming seized the chance of introducing her new cook book *Tons Of Culinary Hints*. (Note: the whole print is already sold out and Sue is urgently reprinting, so get your orders in!)



Sue, modest as ever, presents her latest brainchild.



'The cake'

Photos: Yvette Frymann



If you want to know the time...! Tonbridge (Kent) Women's Branch have just presented a fine clock to Woodgate Old People's Home. The photograph shows the branch chairman (Mrs M Maughan), accompanied by the matron, handing the clock to the resident who has lived there the longest.

Photo: Kent and Sussex Courier



# The Wider Family

Greta Lynn, International Secretary, has just heard from Steve and Isabel Bowles who are in Zambia for the next three years. They are working in a school which really is a mixed community. They have 1,000 boarding students (400 of them girls), including a number of expatriates from Britain, Russia, Holland, India and a mainly Zambian staff of more than 40. Steve and Isabel are keeping in touch with John Mitchell and Ged Bates but if anyone else would like to send news to lone overseas members, the address is: Mr and Mrs S Bowles, Kaoma Secondary School, Box 19, Kaoma, Western Province, Zambia.

\* \* \* \* \*

Alan Griffin, secretary of Vancouver (Men's) Branch, British Columbia, tells us that Arthur Blizard (Adelaide, S Australia) made the long bus journey of several days from Calgary to help them start their flashing lights scheme. Arthur, who is deeply involved with this scheme in S Australia, was spending a month in the US and Canada on his way home from England.

\* \* \* \* \*

Maurice Tyrrell, a New Zealand member, made Mark 13 (Brothers' House) his London base during his four months stay in England this summer. His letter of thanks to the warden spells out just what the Mark meant to him. '... I do hope most sincerely that the Brothers' House will continue to prosper and to go from strength to strength. I have lived with you long enough to know what an asset the House is and to appreciate the true Toc H spirit that exists there.'

\* \* \* \* \*

I have just seen a copy of *The Link*, the parish magazine of St Michael's, Paris. It has a splendid article about Toc H in Paris. Much of the article is taken up with a description of the special work the Paris Branch does with the welfare of the old and lonely British people there. Despite the high cost of living in Paris, these people cannot return to England. Many of them have never lived in England, having been born in France of British parents; very few of them have any ties or family left in England. They include, for example, ex-governesses and nannies, widows and ex-music hall artists. Many were interned during the last war and some were involved in the French Resistance Movement. All have two things in common: the frustrations and difficulties of old age in Paris and their loyal and resolute determination to stay British.

# OBITUARY

John Callf, one of the most significant post-war members of the Movement, died suddenly but peacefully on 24 November.

John met Toc H at an early age: at 21, he was the youngest member to join the full time staff.

Members in Kent still remember with gratitude his time as Area Secretary there. Some also remember the problems and uncertainties which could — and did — arise with an aged and temperamental motor car apparently antipathetic towards Toc H meetings!

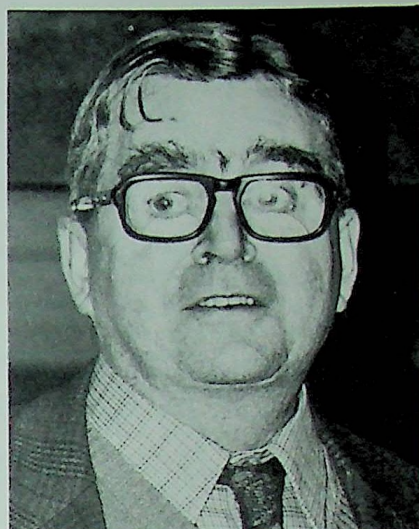
In the second war, John joined the Somerset Light Infantry and, in the rank of Major, saw action in Burma. It was during that campaign that he was awarded the Military Cross. As a result of injuries received he was invalided from the army and was given responsibility for Toc H Service work in India.

After the war he returned as West Midlands Area Secretary, a post in which he made a lasting impact. Close friends did not share his surprise when in 1951 he was invited by Carrs Lane Congregational Church in Birmingham to become their first ever Lay Minister.

His outstanding work at Carrs Lane, particularly with younger people, provided valuable experience for what was to come. In 1953 he was asked to accept the post of Toc H Administrator, an appointment he held until 1963. During this period he travelled extensively visiting Toc H overseas.

This was a time when many new developments of long term significance took place. To select one for special mention is not difficult because it was very dear to John's heart. In 1959 his long held hope that Toc H would have its own Training and Conference Centre was realised by the acquisition of Dor Knap. Men of lesser vision had their doubts about the project but he was convinced that, under God, this place would become the means of bringing rich blessings of hope, encouragement, friendship and a deeper understanding of the meaning and purpose of life for those who came there. That he was right the years since then — and countless men and women who have stayed and worked at Dor Knap — provide eloquent testimony. If a memorial to John were needed, it would be found in the spirit which permeates Dor Knap, a spirit of renewal and of lasting influence for good. His death has robbed the Dor Knap Management Committee of a very able chairman.

From 1963 to 1967 he was editor of the Toc H Journal. In 1967 he left the staff to devote more time to writing. Two years ago John was again appointed to high office in the Movement, this time as



a Trustee. The purposes for which the Tubby Clayton Memorial Fund should be used were then being considered. The decision to use the Fund, in part, to enable candidates to go forward for ordination gave him enormous pleasure as was obvious when he gave the Trustees' report at the Central Council meeting in November — two weeks before he died.

His profound belief in the 'genius' of Toc H never wavered. He wrote in his *Second Wind*: 'If you ask what that genius is, the only satisfactory answer is: "come and see". It is the kingdom of right relationships. Most of us still have much to learn about its citizenship but in Toc H at its best men know in their hearts that this is how we were meant to live, that these things ring true: fellowship, laughter, integrity, courage, sacrifice, informality, efficiency, fairmindedness. And if they go on to examine and explore this kingdom they will come to learn, if they didn't know it before, that it is a kingdom because it has a King.'

The warm sympathy of us all goes out to his wife, Mary.

CAC

We regret to announce the death of the following members:

In June: Oram Hunter (Leeds)  
In October: Minnie Blackburn (Biggleswade), Hilda J Dudman (Durrington — recently closed)  
In November: John Callf (Broadway), Leslie S Dove (Old Coulsdon), Francis P Hind (Ramsgate & Newington), David C Hopkins (Felpham), Claude T Smith (Bideford), Arthur Wainwright (Huddersfield)

We give thanks for their lives



# Someone, somewhere, is waiting for you to give them a POINT THREE subscription

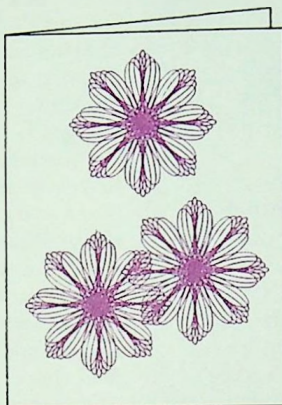
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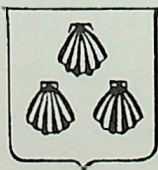
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## SMALL ADS

Small advertisements must be received (with remittance) five weeks before publication day, which is the 23rd of the preceding month. The charge is 3p a word (minimum 30p) to Point Three magazine. Rates of display advertisements can be obtained from the Editorial Office, Toc H, 1 Forest Close, Wendover, Bucks. Telephone: 0296 623911



Bruges, Belgium. Hotel Jacobs (established 50 years) welcomes Toc H parties and individual visitors to this lovely old city within easy reach of other famous cities of art, and of the coast. Comfortable, modernised hotel. Strongly recommended. Bed and breakfast only. Mr Jules Lietaert, Hotel Jacobs, Baliestraat 1, Bruges 8000. Telephone: (050) 398 31/32.

Member's seaside cottage self catering holidays any time (especially reasonable early/late season). 134 Fore Street, Newlyn, Penzance (0736 4479).

Holidays in Weymouth — family run guest house in quiet area about 400 yards from sea. Free car park, colour TV, lounge — open all year. Mrs Cole, Kirtleton House, 21 Kirtleton Avenue, Weymouth 5296.

Caravan: Toc H families welcome. 6 berth, fully equipped, 100 yards from the sea. Site facilities excellent. Hot and cold water, showers, wash hand basins, shaving point, flush toilets. Heated swim pool. Car parks and bus service from Clacton on Sea; British Rail from Liverpool Street, London or direct Coach Service. Season April - October. £26 per week. Apply to Mrs M Burgess, 6 Upper Park Road, Clacton, Essex. Tel: 0255-29428. SAE 70

North Buckinghamshire. For properties in the area between £26,000 and £6,000, please contact Bonner & Son, 12 Market Square, Buckingham. (Tel: 028 02 2301).

Raise funds quickly, easily. Superb ball-pens, combs, key fobs, diaries, etc gold stamped to your requirements. Details: Northern Novelties, Bradford BD1 3HE.

Wanted film books, mags, annuals; jazz books and 8mm films super/standard. Bob Starling, 4 Barrow Road, Odd Down, Bath, Avon.

Christian friendship/marriage introductions. All ages. Nationwide. Also single holidays. Holyland tour (Sept 1978). Weekend house parties. C F Fellowship, Dept/B23, Edenthorpe, Doncaster. (SAE).